

How to Receive the Baptism in the Holy Spirit



Gordon Lindsay

CHAPTER 1

Did You Receive the Holy Spirit When You Believed?

Christ's great gift to His followers was the mighty infilling of the Holy Spirit. As He stood with His little band of disciples on the Mount of Olives, just before His departure for Heaven, He told them to "... wait for the Promise of the Father, 'which,' *He said*, 'you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now'" (Acts 1:4, 5).

After speaking these Words, the Lord ascended to Heaven, and the disciples returned to Jerusalem. They went to the upper room as Jesus had instructed them, and there, they waited for the precious Holy Spirit. They spent ten days in prayer and worship. Then, suddenly, the Holy Spirit fell on them. He came as tongues of fire and a mighty rushing wind. His Presence filled the house where they were waiting and believing, and they all began to speak in tongues as the Spirit gave them utterance. This wonderful gift they received revolutionized their lives and set them afire for God. Though uneducated laymen, they went forth and preached a message that changed men's lives (Acts 4:13).

What is the nature of this experience of the Baptism in the Holy Spirit? What are the reasons which would cause one to desire to receive it? What will it do for him? In the following pages, we will answer some of these questions, giving you reasons why every Christian should receive this mighty Baptism in the Spirit.

1. IF CHRIST AND THE APOSTLES NEEDED THE BAPTISM IN THE SPIRIT, THEN WE NEED IT, ALSO.

Christ, the Son of God, came down from Heaven. Because He emptied Himself of His glory and became a man, He was subject to the infirmities of man (Hebrews 5:7-9). In this human role as the Son of man, He needed to be baptized by the Holy Spirit. Therefore, before the first act of His public ministry began, He received the Holy Spirit as He was baptized by John in the Jordan River (Matthew 3:16).

The Twelve Apostles received the Baptism in the Holy Spirit in the Upper Room. The women who followed Jesus received the Holy Spirit (Acts 1:14). Mary, the mother of Jesus, who by the Spirit conceived the

Savior, received the Holy Spirit. Christ's brothers, in the flesh, received this glorious Baptism.

Every one of the 120 in the Upper Room received the Holy Spirit. Every person, the 3,000 who heard Peter preach his sermon on the Day of Pentecost, was given the promise of the gift of the Holy Spirit (Acts 2:37-39). If all of these people needed the Baptism in the Spirit, then you and I need this blessing, also.

2. THE HOLY SPIRIT GIVES POWER TO WITNESS

“But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth” (Acts 1:8).

The first thing one thinks of in attaining a victorious Christian life is the need of power. We need power to be able to witness effectively to others and carry out our chief function as Christians. The purpose of the Baptism in the Holy Spirit is to give us His power.

The most amazing proof of the truth of Christianity lies in the life and witness of the twelve disciples. This band of lowly fishermen, who were “uneducated and untrained men” (Acts 4:13), according to the standards of the religious leaders of that day, were able to go forth against the severest opposition, and with God, bring into existence the most powerful religious movement of all history.

3. THE HOLY SPIRIT GIVES POWER TO LIVE A HOLY LIFE

“*There is* therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death ... For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live” (Romans 8:1, 2, 13).

Here, we are told that the Holy Spirit frees us from the law of sin and death. Without the Spirit, man's attempts to live a holy life are futile and vain. He cannot live an overcoming life in his own strength. He will fail,

again and again, as Paul describes in his autobiographical experience in Romans 7. Indeed, man's self-righteousness is a filthy rag in the sight of God.

Now, every Christian has the Spirit of Christ—to some degree—otherwise, he is not a follower of the Lord at all (Romans 8:9). However, the experience as received on the Day of Pentecost represents a fuller measure of the Spirit. He was *with* the believer, but now He is *in* the believer. It is the Holy Spirit Who gives a man power to live a holy life.

4. THE HOLY SPIRIT IS A COMFORTER WHO WILL ABIDE FOREVER

“And I will pray the Father, and He will give you another Helper, that He may abide with you forever” (John 14:16).

The Holy Spirit is the Comforter Who has come to abide in us forever. What a thrilling thought! This glorious Holy Spirit, Who moved on the darkness at the dawn of Creation and caused the light to shine forth, comes to abide, not for a day, a month, or a year, but forever! A million years from now, He will still be with us to guide us, comfort us, and give us eternal fellowship with God.

All material blessings just pale in significance beside this great Comforter! The earthly pleasures of this world can satisfy for only a little while, but the abiding Presence of the Spirit makes all worldly prizes seem invaluable in comparison!

The glorious infilling of the Holy Spirit is the only thing that can fully satisfy the human spirit. Man is not designed to be complete within himself. In his soul, there is a spiritual vacuum. If it is not occupied with God, it will eventually be filled with that which is evil (Luke 11:24-26).

5. THE HOLY SPIRIT WILL GIVE LIFE TO OUR MORTAL BODIES

“But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you” (Romans 8:11).

We know that Divine healing is accomplished by the power of the Spirit. “The power of the Lord was present to heal them” (Luke 5:17).

God's purpose goes further than healing. It includes Divine health as 3 John 1:2 declares:

“Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers.”

The Apostle goes on to say that the same Spirit that raised Christ from the dead has been given to the believer to give life to his mortal body. At this point, you'll notice the Apostle is not talking about the future resurrection; he is speaking of giving life to the mortal body. As the context shows, he is referring to the life we are living now.

The time of the resurrection has not yet come, but in the meantime, the Spirit will give life to our physical bodies, so we may have the strength necessary to perform the work God has called us to do.

6. THE HOLY SPIRIT WILL GUIDE US INTO ALL TRUTH

“I still have many things to say to you, but you cannot bear *them* now. However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come” (John 16:12, 13).

Some denominations, who deny the experience of the Baptism of the Holy Spirit, have been drifting into rationalism and unbelief. They also deny the virgin birth, signs of the miraculous, and the born-again experience. These errors have not troubled those with the Pentecostal experience. *Anyone who has received the Baptism of the Holy Spirit intuitively knows that the Bible is the Word of God!*

Of course, a believer may receive the Holy Spirit and still be subject to mistakes. It is possible for him to do wrong, since God never takes away man's free will (1 Timothy 1:19, 20, 2 Timothy 2:13, 14), but, if or when he yields to the Spirit's leading, the Spirit of the Lord will keep him from serious error.

7. THE HOLY SPIRIT WILL HELP US TO PRAY SUPERNATURALLY

“Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the

Spirit Himself makes intercession for us with groanings which cannot be uttered” (Romans 8:26).

We do not have to be Baptized in the Holy Spirit in order to pray. Because God is gracious, the Spirit of God in His convicting power will help even the sinner to pray the tax collector’s prayer (Luke 18:9-14). As we have seen, the new convert has a measure of the Spirit and will be able to receive many answers to prayer.

However, there is something much deeper that one can experience with the Spirit. When the full Baptism in the Spirit comes, and we yield to it, we will find that the Spirit of God within us will intercede, help us to pray and get answers to even the most difficult problems. As the above verse indicates, none of us know how to pray as we ought, but if permitted, the Spirit of God will make “intercession for us with groanings which cannot be uttered.” The Apostle Paul tells us he prayed sometimes with the Spirit and at other times with his own understanding (1 Corinthians 14:14, 15).

8. DOES THE BAPTISM IN THE HOLY SPIRIT TAKE PLACE AT CONVERSION?

It is true there should not be any long delay between conversion and receiving the Holy Spirit if faith is present, if one knows what the Bible teaches and if there is a real hunger for God. The recording of Cornelius receiving the Holy Spirit at his house is a good example (Acts 10:44-48). Much spiritual preparation had already taken place in that household, including prayer and fasting. The result was these people were filled with the Spirit, even while Peter was preaching.

Normally there is an interval, however brief, between the work of the Spirit in effecting salvation and that of the Spirit infilling.

1. Christ taught that believers should ask for the Spirit. It is a subsequent experience to becoming a child of God.

“If you then, being evil, know how to give good gifts to your children, how much more will *your* heavenly Father give the Holy Spirit to those who ask Him!” (Luke 11:13)

Jesus is talking here about father and children. He said that even as human parents give good gifts to their children, God also has good gifts to give to His children. The greatest gift is the Holy Spirit. The normal

way to receive the Spirit is to ask for Him to come in. Every child of God receives a measure of the Spirit at conversion. “Now if anyone does not have the Spirit of Christ, he is not His” (Romans 8:9b). Yet, this is not the fullness. After His resurrection, Christ said to the disciples, “Receive the Holy Spirit” (Jn. 20:22b). Certainly they received a measure of the Spirit, but not the full Baptism, for that was not given until the day of Pentecost (Acts 2:4). The experience received on Pentecost was the “rivers of living water” that Jesus spoke about in John 7:37-39.

“On the last day, that great *day* of the feast, Jesus stood and cried out, saying, ‘If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.’ (But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet *given*, because Jesus was not yet glorified.)”

2. *In His farewell address, Christ told the disciples to “wait for the Promise of the Father.”* The disciples were saved men. When the seventy returned rejoicing because they had the power to cast out demons, Jesus told them not to rejoice about the power, but rather rejoice because their names were written in Heaven (Luke 10:20).

Yet, none of the disciples had the Baptism in the Holy Spirit. Jesus said to, “wait for the Promise of the Father ‘which’ *He said*, ‘you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now” (Acts 1:4-5). Clearly, the Baptism in the Holy Spirit is something subsequent to salvation. The Book of Acts shows that in the Apostolic Church, the Baptism in the Spirit ordinarily followed conversion.

3. *Philip, the evangelist, went to Samaria and preached Christ to the people.* He had wonderful success, and there were many conversions and healings. Philip had a water baptismal service, and a large number were baptized. These converts were now saved, born-again believers, for as Jesus declared in the Great Commission, “He who believes and is baptized will be saved” (Mark 16:16a).

They were saved, but notice: the Samaritans had not yet received the Baptism of the Holy Spirit. (Read Acts 8:14-17). We are told that the Holy Spirit had not yet fallen on any of them.

Peter and John, who possessed a special ministry of the Spirit, then went down to Samaria and prayed with those who had been saved in the

campaign. They laid hands on them, and they received the Holy Spirit. From this plain statement of facts, it is obvious, the infilling of the Holy Spirit is an experience that normally follows conversion.

4. Paul received the Spirit subsequent to conversion. The experience of Paul is significant. He received a marvelous conversion on the Damascus road (Acts 9:3-18). However, he did not receive the Holy Spirit at that time. This happened three days later when a disciple named Ananias came to the place where he was staying. Ananias not only prayed for Paul's healing, but also for the infilling of the Holy Spirit. That day, Paul received both. Thus, we see the evidence piling up that the receiving of the Holy Spirit follows conversion.

5. Paul taught that the Baptism of the Holy Spirit follows conversion. When Paul came to Ephesus, he met certain disciples. His first question was, "Did you receive the Holy Spirit when you believed?" (Acts 19:2) This indicates Paul knew that the Holy Spirit did not automatically fall on every person at the time he believed. If it were so, Paul would never have asked such a question. When the Apostle learned that they had not received the Holy Spirit, he told them what John had taught about the experience and laid his hands upon them, and they received.

Of course, as we have said, every one who is converted to Christ has received the Spirit in a measure because it is only the Spirit Who allows us to recognize Who Christ is (1 Corinthians 12:3, Romans 8:9). The Lord defined the difference between the Holy Spirit's Presence in salvation and what His disciples would receive afterward, when He said, "... for He dwells with you and will be in you" (John 14:17).

The latter is the rivers of living water He spoke of in John 7:37, 38, which those who have been filled with the Holy Spirit receive.

CHAPTER 2

Speaking In Other Tongues

What is the initial result of receiving the Holy Spirit? In brief, we shall review the instances recorded in the Book of Acts of those who received the Baptism in the Holy Spirit. The Scriptures indicate rather strongly that the initial evidence of the Baptism in the Spirit is the speaking in other tongues.

1. Acts 2:4 says the 120 Christians, including Christ's own mother and His brothers (Acts 1:14), "were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance."

2. Acts 8:17, 18 points out the fact that Simon "saw" that they received the Holy Spirit. Comparing other Scriptures, the only logical conclusion is that he saw the people begin to speak in tongues when hands were laid on them.

3. Acts 9:17 tells us that hands were laid on Paul in order for him to receive the Holy Spirit. We know that he spoke in tongues, for he said, "I thank my God I speak with tongues more than you all" (1 Corinthians 14:18).

4. Acts 10:46, speaking of the Gentiles who received the Holy Spirit, declares that Peter, "heard them speak with tongues."

5. Acts 19:6 shows us that when Paul laid his hands upon the Ephesians to receive the Spirit, "they spoke with tongues and prophesied."

The question is not whether believers speak in tongues when they receive the Baptism in the Spirit, for this is obviously the biblical pattern. The question is, why do believers, when they receive this experience, speak in other tongues? What is the Divine purpose of this manifestation?

WHY SPEAKING IN TONGUES IS IMPORTANT

It has been said that even though the speaking in other tongues is scriptural, it is not really very important. We agree that if the speaking in other tongues is all the person has received, the experience would be of little value. As Paul stated in 1 Corinthians 13:1, "Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal."

Nevertheless, if the speaking in other languages is preceded or accompanied by the incoming of the Spirit, then it is of tremendous importance and value. The infilling of the Spirit, plus the speaking in tongues, is far from being something insignificant. It is a glorious and satisfying experience that can edify and enrich the believer all through his life.

In this chapter, we shall take note of some of the purposes of the believers' speaking in other tongues. We can only touch on these briefly.

1. The speaking in other tongues is the "rest" and the "refreshing" promised from the Lord.

"For with stammering lips and another tongue He will speak to this people. To whom He said, 'with which you may cause the weary to rest;' and 'This is the refreshing;' yet they would not hear" (Isaiah 28:11, 12).

The Spirit of the Lord must have been speaking of something of great importance when He said, "'This is the rest wherewith you may cause the weary to rest;' and 'This is the refreshing.'" It is evident this is a reference to the previous verse, and the word, "this," is referring to the stammering lips and another tongue, which represents the "speaking in other tongues."

However, speaking in other tongues alone is not why there is "rest" and "refreshing." You experience "rest" and "refreshing" because of the Presence of the Holy Spirit inside of you and speaking through you. This manifestation and Presence of the Holy Spirit is what actually becomes the great blessing, the great "rest," and the great "refreshing." This is another proof that the infilling of the Holy Spirit is accompanied with the speaking in other tongues, for the latter could not be the "refreshing" unless it were accompanied by the Presence of the Spirit.

That's why Peter, immediately after the Day of Pentecost, when the Early Church was in the flow of its great Pentecostal experience, called the Jews to repent and receive the blessing in "the time of refreshing ... from the presence of the Lord."

"Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord" (Acts 3:19).

Let no one minimize the significance of the experience of speaking in other tongues, for it indicates the Presence of the Holy Spirit, Who has come to make His abode in the believer's life.

2. In the Great Commission, Christ said that believers should speak in other tongues.

“And He said to them, ‘Go into all the world, and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned. And these signs will follow those who believe: in My name they will cast out demons; they will speak with new tongues’” (Mark 16:15-17).

One of the most important passages in the whole Bible is in Mark 16. The Words of Jesus to the Church presents the Great Commission. These were among the last Words of our Lord before He went back to Heaven. Their tremendous importance has been universally recognized by the Church down through the centuries.

Let us briefly note the various particulars of the Great Commission. First, the Church was to go into all the world and to preach the Gospel to every creature. Though the Church has lagged behind sadly in carrying out this command, it does, however, generally recognize the importance and urgency of fulfilling it as soon as possible.

Next, Jesus commanded the Church to make disciples of all nations—those who believed the Gospel would be saved and those who rejected it would be lost.

So far, the evangelical Church agrees with the Lord's plan or calling, but this is not all of the Great Commission. Christ, at the same time, spoke of certain signs that would identify true believers. Among these signs are those mentioned in the 17th verse, “in My name they will cast out demons; they will speak with new tongues.” The healing of the sick and the casting out of demons are signs that were to follow the believers. We also see “they will speak with new tongues” is included. Because Christ included the speaking of other tongues in His Great Commission, it emphatically calls attention to the importance of the sign.

3. He that speaks in other tongues speaks “to God.”

“For he who speaks in a tongue does not speak to men but to God, for no one understands *him*; however, in the spirit he

speaks mysteries” (1 Corinthians 14:2)

In this verse, Paul declares that a man who speaks in an unknown tongue speaks to God!

Many people wonder or question God’s purpose for speaking in other languages. Here is one reason, sufficient it is, even if it were the only one. He, who speaks in an unknown tongue, speaks to God!

4. *The believer who speaks in tongues edifies himself.*

“He who speaks in a tongue edifies himself, but he who prophesies edifies the church” (1 Corinthians 14:4).

This statement is one that a man on the outside usually does not understand. He hears someone speak in tongues, and he cannot see any blessings in it. This is not surprising, for the Apostle Paul declares that the speaking in other tongues is not for the purpose of edifying the listener. For this reason, Paul taught that speaking in tongues in the assembly, unless accompanied by interpretation, was to be discouraged (1 Corinthians 14:6).

The fact is that speaking in other tongues, except in special instances, is not designed to edify the listener. *The speaking in other tongues is a spiritual exercise designed to edify the speaker.* Paul said, “He who speaks in a tongue edifies himself” (vs. 4). The fact that the apostle was sincere in this is reflected in his statement, “I thank my God I speak with tongues more than you all” (1 Corinthians 14:18).

Naturally, until a person speaks in tongues, he cannot understand how it can be a blessing to him or how he is edified by it. Once he receives the Holy Spirit, he finds the experience carries with it a rich spiritual blessing. It is a supernatural experience that he never forgets.

5. *One may pray in the Spirit through an unknown tongue.*

“Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit *is*, because He makes intercession for the saints according to *the will of God*” (Romans 8:26, 27).

In the above Scripture, the Apostle tells us that none of us know how to pray as we ought. However, we have a powerful friend in the Spirit of God, Who will, if permitted, make intercession “for us with groanings that cannot be uttered.” Besides, the Spirit of God always knows the mind of God, so He will always pray according to the will of God.

How does the Spirit pray through us? We may be sure the Spirit seeks to help us in whatever manner we pray. This, however, is not what the Apostle is speaking about here. It is evident he is referring to prayer in the Spirit, through an unknown tongue. In this case, the Holy Spirit prays through the believer. Now, Paul says he will pray with the Spirit and with his understanding—both ways. It is good to pray with understanding, but it is also good to pray with the Spirit. When we are at a loss for words to express ourselves in prayer, the Spirit will, in the unknown tongues, take the need and lift it up to God.

It is not an accident that the great promise in Romans 8:28 follows the promise found in Romans 8:26. This promise speaks of the Holy Spirit as the intercessor within us. With the Holy Spirit praying through us, all things are bound to work for our good.

“And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose” (Romans 8:28).

6. Speaking in tongues is a gift to the Church.

Apart from the private use of the gift is its purpose in the assembly, although not all believers will manifest the gift in public. Before it can be used in public, it must first be used in private. The gifts of the Spirit are truly needed. We must not allow this gift to cease in the Church, although it must operate in accordance with the instructions laid down in 1 Corinthians 14. The manifestation of these gifts helps confirm the people of God and assists in preparing them for the Coming of Christ.

CHAPTER 3

How to Receive the Holy Spirit

In our first chapter, we noted the Apostle Paul said to those at Ephesus, “Did you receive the Holy Spirit when you believed?” The Samaritans received after they believed and were baptized. Paul accepted Christ on the Damascus road and was filled with the Spirit three days later. There is no doubt that the Baptism of the Holy Spirit is intended specifically for believers, those who have repented and taken Christ as their Savior, even as Peter preached on the day of Pentecost.

“Then Peter said to them, ‘Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call’” (Acts 2:38, 39).

The promise of the Baptism was not only for them and their children, but for as many as were afar off, even for as many as the Lord our God shall call.

Right here is where an important question arises. When a person is saved, does he have to achieve a certain level of holiness or a certain number of merits before he can receive this Holy Spirit? Some people suppose that one must outwardly conform to a certain set of standards that have been arbitrarily set up, so he can be filled with the Holy Spirit.

The fact is, one does not receive the Holy Spirit because he has reached a high level of spirituality. To tell a person he must come up to a certain standard may discourage him from the very source by which he can live a victorious life.

Also, we must be very careful in judging others, for they may not have the same light as we have on all matters.

Again, we must not forget that young Christians can never get very far by working at improving or struggling to resist evil temptations, hoping to be good enough on their own. They must throw themselves unreservedly upon the Lord, and trust Him to do in them by his Spirit what they cannot do for themselves, for all our efforts only produce the works of the flesh (Galatians 5:19-21).

Failure to understand this has caused thousands of people to fail to receive the infilling of the Spirit. They have a deep feeling they have not

attained a high enough degree of holiness or spirituality to receive the Holy Spirit.

The truth is, the Holy Spirit is a gift, and if we earned it, it would not be a gift. Christ inferred this when He said in Luke 11:13, “If you then, being evil, know how to give good gifts to your children, how much more will *your* heavenly Father give the Holy Spirit to those who ask Him!”

Sometimes, wanting to be overly cautious or too conscientious can actually hinder some people from receiving. They want to be absolutely sure they are holy enough, and this feeling not only can, but does hinder their faith. God said He would pour out His Spirit “on all flesh,” not just the perfect.

God gave the Holy Spirit to His people on the day of Pentecost. His part in the matter is finished. The Holy Spirit is ready to come into any vessel that will receive Him. He does not come in because we have reached a high level of spirituality. He comes in because He wants to provide us the way by which we can press toward our higher goals and callings.

PREPARATION TO RECEIVE THE HOLY SPIRIT

However, this does not mean that preparation isn’t needed in order to receive the Holy Spirit. To assume that would be just as serious a mistake as the other. There are conditions to the fulfillment of any promise in the Bible. There are conditions to receiving salvation, to receiving healing, and there are conditions to receiving the Baptism in the Holy Spirit.

Just what are those requirements? There is a basic principle involved in receiving any of God’s blessings. For one thing, we must never take God in a casual way. The Holy Spirit is given to those who in their hearts love God more than anything else in the world. God never takes second place in a person’s life.

It is important that the candidate for the Holy Spirit Baptism receive certain instructions about the purpose of the Holy Spirit in his life. New converts always need teaching. If it is essential to give instruction to persons who come for salvation and healing, then those who wish to receive the Holy Spirit would certainly need instruction, as well.

BEAR FRUITS WORTHY OF REPENTANCE

Those who desire to receive the Holy Spirit should fully repent of their sins. Peter told the people this in his sermon on the Day of Pentecost.

“Then Peter said to them, ‘Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit’” (Acts 2:38).

People may not have victory over all their bad habits, but they can give up loving them. In each one’s heart, he can turn from what he knows to be evil. Anyone who still loves the world is not ready to receive the Holy Spirit; instead, he should be a candidate for repentance.

John the Baptist preached the baptism of repentance and told people to prepare for the One Who was to come, Who would baptize them in the Holy Spirit and fire.

“I indeed baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will baptize you with the Holy Spirit and fire” (Luke 3:16).

John went on giving the people instructions, demonstrating the way to repentance. He told them to share their material blessings with the poor (Luke 3:11). He required the tax collectors to cease their crooked dealings and “Collect no more than what is appointed for you” (vs. 13). He commanded the soldiers to “not intimidate anyone or accuse falsely, and be content with your wages.”

PREPARE THE WAY OF THE LORD

John went further than this. He also said, “Prepare the way of the Lord, make His paths straight” (Luke 3:4). There is such a thing as preparing the way of the Lord. To do this, one must be willing to prepare his heart. God said to King Jehoshaphat, “Nevertheless good things are found in you, in that you ... have prepared your heart to seek God” (2 Chronicles 19:3).

It is significant that John the Baptist, who was the first preacher of the Baptism in the Holy Spirit, would emphasize so strongly that people should prepare their ways before the Lord. Men cannot change their own nature themselves, but they can repent of their sins.

It is not just a matter of being able to make yourself better; the important thing is that you have a deep desire to draw closer to God. James says, “Draw near to God and He will draw near to you” (James 4:8). God is looking for people who really want Him, not just His blessings.

RECEIVING THE HOLY SPIRIT INSTANTLY

Of course, we know and teach that men can and should receive the Holy Spirit instantly. When the heart is ready, the blessing can come without delay. Such was the case in the great revival that occurred in the days of Hezekiah.

“Then Hezekiah and all the people rejoiced that God had prepared the people, since the events took place so suddenly” (2 Chronicles 29:36).

It is God’s plan, if the heart is hungry, to receive immediately. When Paul was converted on the Damascus road, he was permitted to spend three days and nights in prayer. It was a time of heart-searching and getting his bearings for the new life that was before him. When the Lord told Ananias to go and lay hands on him, so he might receive the Holy Spirit, the Lord gave this as a reason: “Behold, he is praying.” When hands were laid on Paul, he received the Holy Spirit instantly.

The angel of the Lord appeared to Cornelius to give him instructions to call for Peter, who would show him the way to God. The angel said, “Your prayers and your alms have come up for a memorial before God” (Acts 10:4). Cornelius had already prepared his heart, and when the word was preached, the Holy Spirit fell on the whole household. It is important that a man’s soul is opened up to receiving the Holy Spirit before his attention is focused on the speaking in other tongues.

THE DIFFERENCE BETWEEN THE OLD TESTAMENT AND THE NEW TESTAMENT EXPERIENCES

Now, let us consider the two main differences between the Old Testament and the New Testament experience of receiving the Holy Spirit. The first is mentioned by Christ, in John 14:16, 17:

“And I will pray the Father, and He will give you another Helper, that He may abide with you forever—the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.”

From this verse, we can see that the disciples had the Spirit before Pentecost. John 20:22 declares that Jesus “breathed on them, and said to them, ‘Receive the Holy Spirit.’” There is no doubt, prior to this, they had the Holy Spirit in a measure. However, it was not the *full measure*. The Holy Spirit was *with them*, but on the Day of Pentecost, He came and *dwelt in them*. When He came, it was not temporarily, as in Old Testament days, nor was it until death, but it was forever!

THE OTHER DIFFERENCE—THE SPEAKING IN OTHER TONGUES

The other important difference between receiving the Holy Spirit in Old Testament times and in the New is the speaking in other tongues. This latter experience was exclusively for the New Testament saints. Isaiah foresaw it and declared it to be something very wonderful. We quote his words again.

“For with stammering lips and another tongue He will speak to this people, to whom He said, ‘This *is* the rest *with which* You may cause the weary to rest,’ and, ‘This *is* the refreshing;’ yet they would not hear” (Isaiah 28:11-12).

Here, the prophet foresees the speaking in other tongues which would accompany the Baptism, and which would be the “refreshing” that would cause “the weary to rest.” This language shows us this was to be something very important. The speaking in other tongues is not just a sign, nor something added on to the Baptism; *it is an essential part of the Baptism of the Holy Spirit*. One may receive the Spirit as in Old Testament times without the speaking in other tongues, but he does not have the full Baptism. *The fact is there are two important phases of the Baptism in the Holy Spirit.*

A CRUCIAL POINT

Many individuals have received a wonderful anointing of the Spirit, and yet, if they still have not received the full immersion, all they need is some instruction on yielding their tongue. Often, when properly instructed, these people burst forth in a clear language in a few minutes, even though they may have been seeking the Baptism for years.

However, the same instruction to a young convert who has a very limited understanding of God's will for his life may be getting the cart before the horse. It is important that things be made real to the new convert. He should know something about the meaning of the Baptism, and have developed a definite hunger in his heart for it, before he is pushed along too fast. When we finally catch a glimpse of the heavenly vision, then as the poet says, "The things of Earth will grow strangely dim, in the light of His glory and grace." We will then be ready for the Baptism. As with all spiritual blessings, it is important the heart be prepared to receive this experience. It is true, once we are ready, there is no need to wait for the infilling, just ask!

SUMMING UP

1. God is not restricted to a time and place or by a particular method when He pours out His Spirit. The laying on of hands, apparently, was the most common way in apostolic times. Likewise, in Old Testament days, this same method was used. Moses laid hands on Joshua that he might receive the Holy Spirit (Deuteronomy 34:9).

2. Prayer and heart-searching is indicated as important steps before receiving the Holy Spirit. The 120 "all continued ... in prayer and supplication" before the Holy Spirit fell on the Day of Pentecost (Acts 1:14). The apostles prayed for the Samaritans before they laid hands on them (Acts 8:15). Cornelius' prayers and fasting came up us a memorial to God before the angel was dispatched to give instructions, whereby the Holy Spirit fell upon his household (Acts 10:2-4).

Paul was permitted to spend three days in prayer and fasting before hands were laid upon him to receive the Holy Spirit.

3. We do not overlook the fact that many, especially in these last days, receive with very little instruction. Yet, we are told “Do not lay hands on anyone hastily” (1 Timothy 5:22). Hypocrites, such as Simon the sorcerer, should be detected and eliminated or else brought to repentance, before hands are laid upon them (Acts 8:18-24).

4. When the simple, scriptural conditions are met, hands may be laid upon the candidates, and they will receive instantly.

5. As a final thought, some people have spoken in tongues and received a comparatively light anointing of the Spirit. The reason may be that their faith is weak, or it may be that they did not have a deep hunger in their heart for the Holy Spirit. Jesus said, “Blessed are those who hunger and thirst for righteousness, for they shall be filled” (Matthew 5:6). As the heart hungers for the fullness of God, it will surely be filled.

CHAPTER 4

Praying with the Spirit

by David J. Du Plessis—from *THE SPIRIT BADE ME GO*

“But those who wait on the LORD shall renew *their* strength... ” (Isaiah 40:31). “Wait for the promise of the Father ... but you shall be baptized with the Holy Spirit” (Acts 1:4, 5).

“Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered” (Romans 8:26).

“For he who speaks in a tongue does not speak to men but to God, for no one understands *him*; however, in the spirit he speaks mysteries” (1 Corinthians 14:2).

“For if I pray in a tongue, my spirit prays, but my understanding is unfruitful. What is *the conclusion* then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding” (1 Corinthians 14:14, 15).

“I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies *is* greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification” (1 Corinthians 14:5).

“He who speaks in a tongue edifies himself, but he who prophesies edifies the church” (1 Corinthians 14:4).

“Even so you, since you are zealous for spiritual *gifts*, *let it be* for the edification of the church *that* you seek to excel” (1 Corinthians 14:12).

“... yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue” (1 Corinthians 14:19).

At home, in private devotions, he says, “I thank my God, I speak with tongues more than you all” (1 Corinthians. 14:18). Yes, even ten thousand words.

How can anyone edify the Church unless he himself is edified? It is clear, Paul knew the secret of “edifying himself” by praying in tongues. This is why he could edify the Church by revelation, by knowledge, by prophesying and by teaching (1 Corinthians 14:6). He says: “Even while I prayed in the temple, I was in a trance” (Acts 22:17). This is truly praying in the Spirit. Peter also prayed in the Spirit. “Peter went up on

the housetop to pray, about the sixth hour” (Acts 10:9). “I was ... praying; and in a trance I saw a vision” (Acts 11:5). *That* was the beginning of the Gentile Church. That was the first step toward Christian missions. It was praying in the Spirit that brought Peter to obedience to the Great Commission: “Go therefore, and make disciples of all the nations” (Matthew 28:19). Until he prayed in the Spirit on the housetop in Joppa, he had preached the Gospel “to no one but the Jews only” (Acts 11:19).

From the above Scriptures, it must now be clear to you that the great need to pray and sing and worship in the Spirit is taken care of when you speak, sing, or pray with tongues. *That is truly praying in the Spirit.*

“The hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth: for the Father is seeking such to worship Him. God is a Spirit, and those who worship Him must worship in spirit and truth” (John 4:23, 24).

“However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare *it* to you” (John 16:13, 14).

Do you want to glorify Christ? Do you want to know the mind of Christ? Do you want to know things to come? Then, let the Spirit have *His* way and let *Him* pray in you and through you in “unknown tongues,” for you always speak and pray with tongues “as the Spirit gave them utterance” (Acts 2:4).

A SERIOUS CONFESSION

Ministers, missionaries, and others have come to me and said something like: “I received the Baptism in the Holy Spirit long ago. At the time I spoke in tongues just a little, just a sign (1 Corinthians 1:22), but never again after that. Now, I have no further manifestations of the Spirit. I fear my ministry is cold, even though I claim the Baptism in the Spirit. I do not know the overflowing fullness I believe I should have. Is it because I have not continued to pray with tongues?”

Candidly, I believe it is. You have missed the secret of praying and worshipping in the Spirit. You have prayed “with the understanding” and your intellect has been very active, but your spirit has been starved because you have failed to pray “with the spirit.” It is so edifying to pray and to sing “with the spirit” in your private devotions. Yes, even in the

church, you may pray in tongues to God (1 Corinthians 14:28). You have failed to edify yourself, and now you find it impossible to edify the Church as you would like to by “interpretation of tongues,” by prophecy and the rest of the manifestations of the Spirit.

“Is it not generally accepted that tongues are the least of all the gifts of the Spirit?” Yes, this may be. How much more then should you begin with this manifestation? Once you do, the others will follow. Praying with unknown tongues will so edify you that you will soon be able to edify the Church. He first edifies you, then the Church through you.

A SERIOUS WARNING

Are all prophets? (1 Corinthians 12:29). No, certainly not. But, “You may all prophesy one by one, that all may learn, and all may be comforted” (1 Corinthians 14:31). (See also verse 24—if all prophesy.) “Do all speak with tongues?” (1 Corinthians 12:30). No, not in the church, but the Apostle writes: “I wish you all spoke with tongues” (1 Corinthians 14:5). “I speak with tongues more than you all” (vs. 18). “Therefore if the whole church comes together in one place, and all speak with tongues” (vs. 23). All may speak with tongues in private devotions, but only two or three in the church (1 Corinthians 14:27).

“But earnestly desire the best gifts ...” (1 Corinthians 12:31). There is no other way of edifying the Church, but by a manifestation of gifts *through* various members in the body *to* the assembled saints. The gathered believers should “desire” that the Spirit should manifest the best gifts. One and the same Spirit works all these things, distributing to each one individually as He wills (1 Corinthians 12:11).

“Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal” (1 Corinthians 13:1). Therefore, away with tongues, says someone. Is that so? “And though I bestow all my goods to feed the poor ... but have not love, it profits me nothing” (vs. 3). Therefore, away with benevolent societies and charitable associations? Oh no, that is the very proof of our Christian love. Then why object to tongues?

What if you speak with tongues of men, of angels and have love? Then, you become the very oracle of God. Tongues are yours, if you are Christ’s and love Him with all your heart, and all your soul and all your mind (Matthew 22:37). You must also love your neighbor as yourself (vs. 39). “By this we know love, because He laid down His life for us. And we also ought to lay down *our* lives for the brethren” (1 John 3:16).

“Therefore, brethren, desire earnestly to prophesy, and do not forbid to speak with tongues” (1 Corinthians 14:39).

“But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ: how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts” (Jude 1:17, 18). “These are grumblers, complainers, walking according to their own lusts; and they mouth great swelling *words*, flattering people to gain advantage.” (Jude 1:16). These are those who separate themselves, sensual (Jude 1:19)[or carnal, 1 Corinthians 2:14], “... but you, beloved, building up yourselves [by praying with tongues, 1 Corinthians 14:4] on your most holy faith, praying in the Holy Spirit” (Jude 1:20).

“... praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints” (Ephesians 6:18). “Now He who searches the hearts knows what the mind of the Spirit *is*, because He makes intercession for the saints according to *the will of God*” (Romans 8:27).

I suggest that all ministers, missionaries and members of all churches seek an encounter with Christ, the mighty Baptizer, for the Baptism into the Holy Spirit (Matthew 3:11 and Acts 1:5). Then, when you begin to speak with other tongues, as the Spirit gives you utterance (Acts 2:4), continue to worship Him in Spirit and in truth, so that you may be edified until your life and ministry are totally dedicated to the edification of the Church. *Cease not to pray with tongues. Forbid not to speak with tongues.*

CHAPTER 5

The Spirit Bade Me Go

According to our Scripture reading in Acts, it was clear from the very beginning, the motivation of the Church was the Holy Spirit.

In His sovereign unpredictability, the Holy Spirit gives different guidance for every occasion. The early Church, in absolute obedience to Him, followed His direction. We find Philip, one of the deacons, now scattered with the rest of the Church, preaching in Samaria. The man who was elected to take care of finances suddenly became a revivalist. Or would we call him a missionary?

In the Acts of the Apostles, we find they “went everywhere preaching the word.” This was the one thing that no one failed to do. There was no question of ordination here. It was only a question of being filled with the Spirit and finding an opportunity to witness. “But,” someone says, “they had persecution.” Yes, and a great religious leader, Saul of Tarsus, was the chief persecutor. “He made havoc of the church,” but the more he mistreated them, the more they extended their operations, and the Church grew, by the power of the Holy Spirit. He could not stop the Church, but the Lord soon stopped him. I am sure they prayed for deliverance from this cruel oppressor. Some day, when we walk the streets of gold, I would like to ask those saints how they prayed.

They might have had in mind that the Lord should let Saul die. I can hardly think they prayed for his conversion, because when it happened, they could not believe it, and for years he was not accepted.

Saul was the ringleader of the mob that stoned Stephen. This was another deacon who had become a mighty preacher, not because of election or appointment by the Church, but because of the ministry Christ gave him and for which God had set him in the Church. Stephen faithfully followed his Master and prayed, “Father, forgive them.” This prayer God answered. He forgave Saul of Tarsus and laid upon him the burden of the ministry that Stephen had been doing. However, in order to do so, the Lord arrested him on the way to Damascus. The “old man,” Saul of Tarsus, died, and a “new creature,” Paul the Apostle, was born of the Spirit.

Under the ministry of a humble, rather unknown disciple in Damascus, Paul received the Holy Spirit. No longer did he give orders. He now took orders from the Holy Spirit. He could not even return to visit his converts in places where he had ministered with such success. Why not? He was “forbidden by the Holy Spirit,” and when he decided

to choose another direction, “the Spirit did not permit them.” The Holy Spirit was the strategist in the Church. He wanted to reach the whole world. He was moving on all flesh. He was seeking men who yielded to Him, so that He could manifest Himself through them and by mighty works and miracles bring men and women to Christ.

We are thinking of the Spirit in the world. We have already seen the great change He brought about by breaking the barrier between Jew and Gentile in the house of Cornelius. Now, we come to the time when He broke the geographical barrier. The Gospel must go beyond the boundaries of Asia. Paul heard the now-famous Macedonian Call. This changed the course of his ministry and the course of the Christian Church. For that matter, it changed the course of history. There was no question the Church was in action everywhere, or should I say the Holy Spirit was in action through the Church. When a Spirit-filled community goes into action, it is all missions and all Church.

Paul and Silas came to Europe by a revelation of the Spirit. There was no church there. They could not even find the Macedonian man. They did not waste time looking for him. They just preached to the first crowd they found on the banks of the river. Soon, they were arrested and thrown in prison with their backs beaten. I can imagine Silas asking Paul whether he had a real vision from the Spirit. Was he sure the Lord had brought them here? Let me assure you that guidance by the Spirit is no guarantee you will escape all trials and troubles. He makes no detours; He takes us right through. Rather than complaining or questioning their guidance or the wisdom of God, the two prisoners acted like free men and began to sing in the night. They sang up an earthquake. The prison doors opened. The jailer and his household were saved. How thrilling it is to work with God.

In that generation, when all this happened, there was universal corruption. Every precept of the moral law was violated. The standard of conscience was very low. In such a world, the Church of Christ was born. Yet, the disciples had no wealth, no social position, no prestige, no government aid and no help from any established institutions.

They were, in themselves, a despised and feeble folk, without influence, without skill, without education. They did not even have a single Christian house of worship. Powers, customs and public sentiment were all against them. They were reproached, reviled, persecuted and subjected to exile and death, but those early Christians had the *indwelling power of the Holy Spirit*. With this unique equipment, they faced a hostile world and all the malignant powers of darkness. They conquered, and within seventy years, according to the smallest estimate, there were

half a million followers of Jesus Christ. In other words, with the power of the Holy Spirit upon the Church, she increased in membership more than four thousand fold in three-score years.

Much of the same story, like that recorded in Acts, can be written about the Pentecostal Movement of the 20th century.

For instance, let me tell you of a country I visited recently. In Brazil, South America, there is one of the largest Pentecostal movements in the world. This began about fifty years ago when two Scandinavian-Americans felt called to Brazil. No mission board sent them. They went in blind faith—very foolish according to present-day standards—but they simply kept preaching Jesus was the Savior, Healer, mighty Baptizer and the soon-coming King. Before long, miracles of healing took place. This caused the conversion of many Brazilians. Then, the new converts began to tell and pray for others. More miracles followed, and soon, the Gospel reached the interior until, all through the land, churches were established. Now, there is a movement with about fifteen hundred churches and a community of about a quarter of a million.

I must point out, however, that this is not the only Pentecostal work being done in Brazil. About the same time that the Scandinavian brethren came there, an Italian-American brother from Chicago had also heard the call. He went all alone and knew nothing about the others. He commenced with one soul, then one family and then one congregation. Today, there are about fifteen hundred of these Christian congregations with a community size of also a quarter of a million. (The latest figures indicate that there are over 2,000,000 Pentecostals in Brazil.)

Another remarkable modern-day Pentecostal revival is found in Italy. Many have thought this is the last place where it would be possible to establish a strong Pentecostal church. During one of my visits to Rome, I spoke to leaders of the Waldensian Church. They told me they had been busy in Italy for centuries and had made very little progress. They said that in forty years the Pentecostal Movement had grown more than the Waldensian's Church had in four centuries.

I had the privilege of enjoying some very remarkable experiences in Italy during the days when there was much persecution. I saw them worshipping in dark, dingy basements that were overcrowded. After the Second World War, hundreds of little assemblies sprang up like mushrooms all over the country. Finally, under the new constitution, the courts gave the Movement recognition and liberty. Today, there is a good Bible school and many well-built churches.

I must draw your attention to one outstanding fact about the work in Italy. They have never had any mass meetings. This was outlawed. In

fact, many were jailed for having house gatherings. Actually, the work thrived by personal witnessing, with their each-one-tell-one approach. Here again, is proof that the Holy Spirit never has to stick to the same methods or principles of evangelism. When He works, any method will succeed because it is never the technique, but the power of the Spirit that ensures success.

When I think of this, I cannot agree with the idea that the Church in China and others countries behind the “curtains” has gone out of existence. At one time in China, mighty waves of the Holy Spirit’s power were manifested in the North, South and Central parts of China. For years, the one area did not even know what was happening in another section of this vast country with its millions of people. They may have been driven underground like in the days of the catacombs, but was the Church annihilated? No, sir, I cannot believe that. The gates of hell shall not prevail against her. The Holy Spirit is at work, even where every missionary has been put out. Persecution will not stop the revival. On the contrary, it often vitalizes the Church.

Now, let us turn our attention to the Congo in Central Africa. In 1914, two young men from England, William Burton and James Salter, felt the call to this land. They had to learn the language from the children because the older folk ran away from the white men. They learned from the children, but they also taught the children. From the very beginning, they opened schools, which was rather unusual in those days. Very few missionaries bothered about an educational program. Today, it is different, and there are schools everywhere. In the Congo, these early schools proved to be another wonderful strategy of the Holy Spirit. He knows the end from the beginning, and He plans accordingly.

In recent years, a great and unprecedented revival has broken out. Yes, we now have revivals on top of Pentecostal revivals, and they are wonderful indeed. This new revival in the Congo commenced one day in a school where the teacher tried to explain the love of God to the children. The Holy Spirit was at work. The teacher was overwhelmed by the love of God and began to weep. The children began to weep. Suddenly, they realized their parents, whom they loved, did not know the love of God. They ran from school and pleaded with their loved ones to accept Jesus, the Son of God, who loved them and had died for them.

What the missionary had failed to accomplish by preaching, the children had now succeeded in doing through witnessing. This revival spread from the school throughout the jungles. At the last count, I heard that 506 new churches had been opened in eighteen months. Where do you find 506 pastors in so short a period? The Holy Spirit had taken care

of that when He led the missionaries to start with the schools. The main textbook in all the schools has been the Bible. Now, the first students were grown and married, and there was room for their ministry.

This testimony came from the Congo, but every land has a different story to tell. In all my travels, I have never found a universal method, a general technique or an acknowledged system by which the Holy Spirit works. He has glorious variety, but there is one rule to remember—always let Him do it. Let the Spirit manifest His gifts.

It would take volumes to record the many beginnings of Pentecostal outpourings on praying Christians in the Orient. The story of Pandita Ramabai in India must be known to many today. There are many thousands in India from the north and south and in Ceylon that enjoy the Pentecostal experience, and the movement is to a large extent perfectly indigenous.

Early in this century, a family went from Holland to Indonesia, and soon, a glorious work was established. Others came from America, and their ministry was most successful in establishing new Christian churches. At this time, the revival spread to most of the larger islands, and the work has become indigenous. At the present time, almost every Christian church in Indonesia is enjoying a Pentecostal outpouring. The message of the Baptism in the Holy Spirit was carried by nationals and foreigners to every corner of the Oriental countries. Tibet and the countries on the borders of China were deeply stirred.

Then, we must recognize the islands of the Pacific and rejoice in glorious revival in the Philippines and Malaysia. Indeed, this 20th Century Pentecostal revival has spread across every continent and has reached most of the islands of the sea.

In conclusion, let me say that nothing less than a knowledge of the Holy Spirit, comparable to that actually portrayed on the pages of the New Testament, would have fulfilled the Lord's promises concerning the Comforter Whose coming was to make His own departure expedient. He told His disciples: "It is to your advantage that I go away; for if I do not go away, the Helper will not come to you." On the day of Pentecost, the Comforter came and did those very things Jesus had said He would do. The disciples knew the Lord had been glorified, and according to John 7:37-38, rivers of living water were flowing from their innermost beings. They were still natural enough in the essentials of human nature. They had their full share of human weaknesses, but in spite of it, there was a constant blending of the supernatural with the natural. There was a victorious ring about everything in spite of bitter persecution. God was with them. God was in them. Indeed, the Comforter had come.

In contrast to all this is the vagueness that has spread over nearly all modern doctrine and experience of the Holy Spirit among Christians. It can scarcely be, otherwise, the Baptism in the Holy Spirit is either denied as a spiritual crisis for the believer or else kept as a blessing to be appropriated simply by faith, along with a warning against emotionalism. True and splendid things are being said and written by Christian leaders of our day, but when the supreme problem in the churches is the powerlessness of their members, little will be accomplished until the membership is truly revived. We need an every-member salvation, followed by an every-member Baptism in the Spirit, which will produce an every-member evangelism that will again turn the world upside down.

HOW TO RECEIVE THE HOLY SPIRIT

1. You must be born again. This means to ask Jesus to forgive your sins, and then accept God's forgiveness, knowing "all have sinned and fall short of the glory of God" and "*whoever calls on the name of the LORD shall be saved*" (Romans 3:23 and 10:13).
2. If now you have accepted Christ as Savior, the Holy Spirit lives in you. John 14:17; 1 Corinthians 3:16; 6:19.
3. The Holy Spirit is a Person and will speak for Himself if you allow Him to.
4. The Holy Spirit will use your lips, tongue and voice if you permit Him—just as when you speak in English.
5. When you are filled with the Holy Spirit, in faith you must begin to do the speaking. Acts 2:4 says, "They were all filled with the Holy Spirit and began to speak."
6. Receiving Christ as Savior required an act of faith. Healing results from an act of faith. Speaking in tongues takes an act of faith.
7. When *in faith* you begin to speak in tongues, the Holy Spirit will give the utterance—the words to say. That's where the supernatural comes in.
8. Every believer is commanded to "be filled with the Spirit," Ephesians 5:18. Even Jesus' mother, Mary, and His flesh and blood brothers, James, Joseph, Simon and Judas (Matthew 13:55; Acts 1:14) and His disciples received (Acts 2:4). Receiving the Holy Spirit is not an option.
9. Relax. "This is the rest ..." Isaiah 28:12.
10. The Holy Spirit is a gift. Acts 8:20; 2:38, 39; 11:17; Luke 11:13. You don't beg or work for a gift. You just receive it.
11. Begin each day by praying in the Spirit to edify yourself—it's like charging your spiritual batteries. 1 Corinthians 14:4, 18.
12. Receive now by worshipping Jesus in your heart and speaking forth in faith in the unknown tongues as the Holy Spirit in you provides the words.

